MINISTERING TO YOUNG AFRICAN AMERICAN MALES

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INTRODUCTION

This model of ministry grew out of my attention being drawn to the troubling statistics on violent crimes, substance abuse, and the failure of our families in the African American Community. Moreover, I developed a burning desire to engage the minds of our young, troubled, African American males in a ministry that would eradicate self-defeating behavior. In other words, how can these young men be led to live in a fractured world? Our youth have been led to believe that nothing matters but money and materialism. How can they be led to believe in a sense of worth and value in an ever changing moral society? I propose that the church boldly accept the task in testing our will to establish a revelant agenda for ministry to these youths. We, the church, must move the false barriers that have been erected in the name of tradition. We must ask the right questions to see if our traditions are biblical and relevant for today's society. We need to respond to the calling of the Lord in the cultural context in which we live. It is important that the Church serve as a station of reconciliation so that it can lead Africans in America to a process of African identity through a God-centered culturally revelant church.

Family breakdown and community disorganization, along with the increasing influence of the streets and electronic media, have created youth who exhibit violent and self-destructive behavior. The glamorization of drugs and violence and the easy availability of handguns have resulted in a fuse that has ignited our communities. The increase in youth street gang activities has exploded across the nation exacerbating the complexity of the problems affecting many males. As a result, African American youth, males in particular, are in trouble. They are being programmed for self-destruction.

The increase in teenage homicides and suicides reflect the extent of the lack of identity of our youth. Our children, the hope of the future, are in trouble. It has been predicted that we are facing for the first time in a century, a generation who will not pass the educational and social attainments of the generation that birth it. The behavior and actions of these youths do not reflect the behavior and actions of our ancestors. The dreams of Sojourner, Martin, and Malcom have been betrayed by fast talking "boys" masquerading as men. A new way of thinking, a new way of doing must be enacted to make progress beyond the current behavior and actions of our young African American males. The spirit of self-determination that characterized the struggle in the 1960s must re-emerge. A determined effort is desperately needed to develop a ministry that will give purpose, identity and direction for our African American males.

Therefore, the goals and objectives for my model of ministry are centered in the following questions: Who am I? What values, history, tradition, culture and precepts do I recognize and practice? To what extent do I have to understand, internalize, and employ the culture of my people? Am I all I ought to be? These questions serve as the foundation of my goals and objectives for my model of ministry.

Personally, I was nurtured in an environment where mental strength and determined faith was exhibited. While the people in my hometown lived under the weight of poverty and racism, they remained proud, resolute and continued to nurture and develop self-respect, self-worth and confidence in their children. Additionally, my African American teachers believed that we were persons of promise. They consistently challenged us to achieve beyond mediocrity. My early nurturing had instilled in me the feeling that I was a person of promise, a person of self-worth.

Little did I know that the nurturing I received from my early environment would be accented throughout my life pilgrimage.

I am profoundly convinced that the Church must function in the role of a liberator sothat it can free people from the false values that make them ashamed of themselves and their heritage, equipping them with the understanding and freedom to deal with their life-conditions, and decision-making processes. Furthermore, the interpretation of the true value system should be within the Black context and the historic pilgrimage of Black people.

The context of ministry where this model has been implemented is in the East Liberty section of the City of Pittsburgh, Pennsylvania. The East Liberty community has evolved over the past one hundred years from an area of farms and large estates to a densely settled community. This community is one of Pittsburgh's largest African American communities. The community developed an African American presence in the decade of the mid-thirties and early forties. In a time span of some thirty years the East Liberty community went through traumatic changes with population decline, physical deterioration and economical activities. The community changed from a white middle to upper middle income neighborhood with a flourishing economy. Drugs, gang banging, infant mortality, neglected property, deteriorating playground equipment, and non-motivated youth huddling on street corners are the daily encounters in this community. Many of these individuals have been unable to perform in society according to their capacity and their potential. As a result, they have no sense of ownership of their family, their community, and their potential. While there are some African American men in the community who are successful, productive members of society, a significant number is engaged in a desperate struggle for

survival, one that not only endangers their lives, but also threatens the well being of their families and their communities.

Our congregation accepted the call to be responsive to the environment in which we minister and the social changes that occur there. This is so important because ministry has to do with the way a congregation functions in its environment. Effective ministry must consistently attempt to bring the Gospel to bear on the lives of the congregation and the community. This new vision for St. James A.M.E. Church required being willing to accept the conflicts that could arise as pastor and congregation struggle together to seek a faithful ministry of the Gospel. It also required resolving those conflicts openly and honestly and seeing them as an opportunity to teach the faith of Christ. I had to work diligently to lead the congregation to love change instead of hating it. If St. James is to be culturally relevant and liberating for today, then she must adjust to the culture of today so that persons outside can come inside and find a faith that affirms their identity.

If the church is to promote positive development for African American youth, then we must have a transformational model that exclusively addresses their exceptional needs. The model must give the youth the opportunity to maximize their development in spite of society's adverse influence. This model must stimulate values and attitudes that eradicate self-defeating behavior and replace this defeatism with liberating behavior. Prayerfully, this model will be an antidote to the violence, drugs, and other vices that are frequently available to our youth.

CHAPTER 1

THEOLOGICAL FRAMEWORK

MY PERSPECTIVE

Perspective is what we bring to ministry. Perspective means re-thinking our identity, our approach, and our theology for doing ministry. Therefore, perspective is crucial. My perspective is a statement of where I stand in history. It informs others of my center in history. My personal journey informs my perspective, likewise my perspective informs my journey. My method of thinking, the way I approach particular circumstances, had already been informed by the cultural presuppositions that were a part of my journey. My self-identity was formed and shaped out of a particular socio-historical context.

There was a decisive impact on my perspective long before my early education began. It began taking shape as an African-American growing up in rural West Virginia during the 1950's and 1960's. I was reared in a small mining town in southern West Virginia. We were constantly and yet painfully reminded of our place in this small segregated town. As in many racist towns there were distinct dividing lines between two separate and unequal societies. These boundaries were characterized by classism and racism. My perspective was being shaped. The resources of my accumulated values, acceptable behavior, and spiritual awareness were developed in this mining town.

My perspective was being molded as I observed how the mining system was designed to keep miners, especially African-American miners, in debt to the company store and therefore subject to the control of the mining company. There were times when students

were removed from school in order to help the family work its way out of debt. Furthermore, the criminal justice system was a joke. At times the constable was judge and jury in small "kangaroo courts." Thus, my perspective was being formed.

The educational facilities for blacks and whites were similar in physical construction largely due to passage of the Civil Rights Bill. However, we received second-rate books and materials from the white schools, with no apologies. The only thing that helped me to survive was my African-American teachers and the home training from my parents. My teachers believed in us. They constantly challenged us to rise to our highest potential. They taught us to believe that we were special and significant. We were constantly reminded "Don't just look for miracles; you are a miracle." My parents drilled into their children that they could go anywhere they wanted to in life. As budding children, we were taught that God had placed within each of us the potential and opportunity for success. We were constantly reminded that it took as much effort to lead a bad life as it did a good one. The significance of any person is determined by the cause for which he or she lives and the price he or she is willing to pay. My perspective was being shaped to believe that what you set your heart on would determine how you spent your life.

Added to this was the presentation of a blonde, blue-eyed European Christ, the product of an white artist's imagination. I tried to trust this Christ of the Sunday School class, but way down in my heart something was missing. I wondered why God didn't intervene to relieve the suffrage of our people. I became distrustful and uncomfortable with a Euro-centric Christ. I longed for the Christ who would break the bonds of

oppression and set the captives free. I needed a liberating God. My perspective was being molded.

While many definitions of liberation abound, the view I propose has developed from a perspective forged out of my heritage and culture. Liberation is freedom from the various forms of bondage that would hinder us from maximizing our potential as we radically follow Jesus the Liberator. From my perspective, I contend that the proclamation of the gospel of Christ must shift its focus to the victimized who are often trapped in the ghettos of our urban settings. In the Exodus Event, salvation is intimately tied to liberation. We see God displaying God's liberating power as God delivers God's chosen people from bondage into freedom. The Exodus Event reveals to us that God chooses sides as God participates in the liberation of God's people; as God tears down the old established orders. Therefore, the Church of Christ must be linked to the liberation of the oppressed whose life-styles are influenced and shaped by dehumanizing forces in order for them to achieve wholeness.

Now, these dehumanizing forces are found in the context of the ministry where I pastor. I pastor St. James African Methodist Episcopal Church in the East End section of Pittsburgh, Pennsylvania. This community is often victimized by drugs, unemployment, social dysfunction, and individuals whose existence are caught up in life and death issues of survival. The period of the great migration or "white-flight" to suburbia caused a disastrous economic impact upon the community. Such a move left a gaping hole in the city's shrinking revenue tax-base. Several financial institutions, department stores, restaurants, supermarkets, and boutiques abandoned the East End neighborhoods. The

economic growth of the East End became limp and the population became overtly African American.

This physical deterioration and economic decline affected the membership of St. James. Historically, St. James boasted a membership of 1000 plus congregrants. By the early eighties the membership fell off to approximately 300 members. The membership became increasingly elderly. The church had become stagnant in doing effective outreach ministry to the community. The membership became dreamers of the past and prayerful about the future. However, the tradition of St. James speaks of a church with a drum major profile in terms of justice for the plight of the community. Moved by my perspective, I directed my pastoral energies toward leading the church from a survival outlook to a mission focus. As a result the membership has grown to 700 congregrants. This mission focus was developed to guide the church in a spiritual revitalization and programmatic thrust for rebuilding the spiritual and physical brokeness of the victimized in our community. It is my strong contention that when the gospel of salvation-liberation is proclaimed those who receive it are liberated from the destructive values which have held them in bondage.

Therefore, one of the phases of our programmatic thrust is to focus upon eradicating the self-defeating behavior of our youth and replace it with a liberating behavior. Accomplishing this focus created the idea of my project "Ministering to Young African American Males." In designing the idea of my project, I have attempted to establish a theological framework. This theological framework includes a biblical foundation, a historical foundation, and a theological foundation.

THE HISTORICAL FOUNDATION

In recent years, considerable attention has been given to the dominant role assumed by males in the United States of America. It has been noted that males receive an unfair share of society's benefits. However, this is not so for the African-American males. The following quote from psychiatrist Alvin Poussaint underscores this point:

> No one can deny that being a Black man in America is a high-risk adventure. The social and health status of the Black male is alarming. The life expectancy at birth is about sixty-four years for Black men, seventy years for white men, seventy-three years for Black women, and seventy-seven years for white women. Black males have higher age adjusted death rates for cancer, heart disease, cirrhosis of the liver, strokes, accidents, and lung disease than white males, white females and black females. The leading cause of death coming among young Black men has become Black on Black homicide. And significantly, about forty-five percent of police killings in recent years have been Black men, who are in general, frequent victims of police brutality. The suicide rate of young Black males has more than doubled since the 1960's and is more than four times the suicide rate of a comparable group of Black females.[1]

This statement by Poussaint describes the African-American male experience as one that is "life-threatening" and "psychologically brutalizing." Moreover, these circumstances have major crippling consequences for the mental health of African-American families and on the quality of life in African-American communities. In his book, The Coming of Age: African American Male Rites of Passage, Paul Hill, Jr. states, "When the well-being of the entire African male is threatened, the entire African community is at risk."[2] Further-

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[1] A.F. Poussaint, "What Every Black Woman Should Know About A Black Man", *Ebony* (August 1982) pp. 36-40.

[2] Paul Hill, Jr., The coming of Age: African-American Male Rites-of-Passage (Chicago: African American Images, 1992) p. 18.

more, special commissions, media, and conference reports have focused on the condition of the African American male. A large percentage of the reports have presented a negative image of African American males. These images of African American males have been created as a way of denying them wholeness and greatness. Yet, the African American male comes native to a people from the continent of Africa who possessed a strong self-concept, high self-esteem, positive behavioral traits and group loyalty. However, through physical and psychological enslavement, many African American men are now fragmented and fractured males. They have a confused self-concept, depreciated character, cultural incompetence, and confused group loyalty.

The nature of American society has traumatized African American males. The socioeconomic institutions of American society have developed techniques for systematically making a large percentage of African American males useless in fulfilling their family obligations. African American males are stressed out in defending themselves against the pressures of major institutions in society. Author Jawanza Kunjufu writes about a conspiracy to destroy Black boys. He makes it clear that there are two kinds of conspirators.

> The use of the word conspiracy, which is an act of plotting together to harm someone, to describe certain aspects of our society is a strong indictment of the social fabric of this country. The conspiracy to destroy Black boys is very complex and interwoven. There are many contributors to the conspiracy, ranging from the visible who are more obvious, to the less visible and silent partners who are more difficult to recognize.
>
> Those people who adhere to the doctrine of white racism, imperialism, and white male supremacy are easier to recognize. Those people who actively promote drugs and gang violence are active conspirators and are easier to identify. What makes the conspiracy more complex are those people who do not plot together to destroy Black boys but through their indifference, perpetuate it. This

> passive group of conspirators consists of parents, educators, and white liberals who deny being racists, but through their silence institutional racism continues.[3]

Dr. Kunjufu goes on to say that:

> The motive of the conspiracy is racism, specifically European-American male supremacy. The conspiracy has become more complex when often times the perpetuators reside in the home and in the classroom. It is most destructive between the primary and intermediate grades. The method is to eliminate positive male role models; discourage emotional and spiritual development; de-emphasize academics while technology becomes more complex.[4]

When one looks at the plight of African American boys it is evident that both kinds of conspirators are at work. The devastation that has been wrought upon the African American community is evidence of a conspiracy. It is hard for one to believe that the overwhelming oppression that our people find themselves under is a result of coincidence and simple life chances. Furthermore, when one looks specifically at the plight of Black males the thought of conspiracy becomes even more plausible.

> Federal surveys show Blacks use drugs at about the same rate as whites; and experts say there's no evidence Blacks are involved in drug trafficking more than whites.
>
> By the year 2000 it is predicted that 70 percent of all Black males will be unavailable to Black women for they will be either dead or involved in the penal system.
>
> African Americans are 37 percent of the school suspensions.
> 85 percent of African American children placed in special education are males.[5]

In addition to this sad commentary, African American males increasingly find themselves without a father in the home and unable to access positive African American

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[3] Jawanza Kunjufu, Countering the Conspiracy to Destroy Black Boys(Chicago: African American Images, 1985) p. 1

[4] Ibid., p.32.

[5] Jawanza Kunjufu. Countering the Conspiracy to Destroy Black Boys Vol. III. (Chicago: African American Images, 1990) p. 75.

role models. The circumstances of the devastation to the traditional two parent home has wreaked havoc on the African American male youth. Andrew Hacker states: "The institution of marriage has been devastated in the last generation: 1 out of 3 first births to Black women under 35 are now out of wedlock. In 1960, the number was 2 out of 5."[6] For many African American boys, these are hard facts. These numbers point to a deeper reality that the obstacles of everyday racism and neglect are still left to be conquered.

What should be significant to the African American community is that most male suicide victims are killing themselves before the age of thirty-five. At the time when many of them should be reaching the peak of their manhood, they find themselves locked in a life and death struggle with a massively oppressive system of laws, procedures, and enforcers. James Baldwin pointed out that "to be a Negro in this country and to be relatively conscious is to be in a rage all the time."[7]

African Americans have always wanted personal power and social control, but society does not allow African Americans much access to either. As a consequence, stress from racism is severe. Therefore, an antidote to homicidal violence, teenage pregnancy, drugs, gangs, suicide, etc., must be discovered. A pro-social effort based upon a self-image that provides a feeling of positive accomplishment and appreciation needs to be proposed. In the 60s Black pride became a concept that captured the aspiration of the masses. This out-pouring of racial pride has not been seen since then. Paul Hill, Jr. declares that when we produce individuals emancipated from fears about themselves, we will produce

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[6] Andrew Hacker. Two Nations: Black and White, Separate, Hostile, Unequal. (New York: Charles Scribners Sons, 1992) p. 68.

[7] James Baldwin. The Fire Next Time(New York: Dial Press, 1963) p. 19.

individuals free to interact with others, free from shackles of the past and free to prepare for a better future.[8]

As we approach the 21st century, our young African males need a transformation process that will break the chain of pain and emancipate them from fears about themselves. This transformational process must consist of an orderly structure of development that prepares youth for adulthood. We must have a transformational model that exclusively addresses their exceptional needs. What is needed is a model that will maximize the development of young African American males and prevent them from being programmed for self-destruction.

THE THEOLOGICAL FOUNDATION

A theological foundation for ministry to young African American males can be grounded in the central message of the scriptures and the Christian faith. The scriptures are interested in humankind's questions: "Who am I?" and "Do I belong?" Identity and intimacy are fundamental elements of humankind's relationship with God. Personal identity and relationships are directly influenced by faith.

> What is humankind that you are mindful of them, the seed of humanity that you care for them?...you made us ruler over the works of your hands; you put everything under our feet. Psalm 8:4,6

> Love the Lord your God with all your heart and with all your soul and with all your mind...Love your neighbor as yourself. Matthew 22:37,39

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[8] Paul Hill, Jr. Coming of Age: African-American Male Rites-of-Passage (Chicago: African American Images, 1992) p. 58.

Each individual is one of a kind. Every person has her or his own physical, intellectual, emotional, social, and spiritual makeup. There are no two individuals completely alike. Therefore, each individual is valuable because they are rare and have royal responsibility. Yet a person's essential worth comes from God, whose spirit lives in every person. God is the creator, source, giver, sustainer, and restorer of all human life. Every person has God's trademark, therefore, every person has infinite worth.

The Christian Church can be a lively force for shaping the young African American male's identity in solid, healthy images drawn from faith. The Christian faith has a solid understanding of society's destructive role in an individual's life. A point in focus:

> Christian faith proclaims something more significant than psychological adjustment. Its hope is not on a make-believe image of human nature, nor does it promise relief from life's agonies. We need neither deny our propensity of selfishness, pride and illusion, nor wallow in it. The good news of the resurrection faith is that human evil will not have the last word. Our valuing of ourselves can be anchored in something more substantial and lasting than the shaky ground of our own virtue and wisdom. Our vision of a new age to come gives hope and direction to our life here on earth.[9]

This generation of youth are pressed to make immediate decisions regarding sexual expression, drugs, friends, time, family, and employment. Each of these decisions invite consideration. All have faith-value dimensions and provide opportunities for one-to-one and group independence and purpose. Facts, life-styles, attitudes, values, and beliefs can all be addressed and explored from the responses that these young people provide. Support can be developed for those who make decisions that run counter to the standards

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[9] Roland D. Martinson. Effective Youth Ministry(Minneapolis: Augsburg Publishing House, 1988) p.45.

of God. The people of God must provide a learning environment in which youth can work out their identity and issues of intimacy, balancing care of self with care of others.

The birth of modern Black Theology speaks to the learning environment for young African American males. Dr. Gayraud S. Wilmore and Dr. James H. Cone editorsof *Black Theology: A Documentary History, 1966-1979,* write:

> What Black Theology affirms is the opposite of the ideology that disturbs the christian faith to make God identical with the culture of white domination. It is rather, that God has identified himself with the oppressed of every race and nation and is present in their suffering, humiliation and death.[10]

As Dr. Jacquelyn Grant notes, "Jesus identifies himself with marginalized people; and the marginalized persons may discover that they are not bound by their current life-situation."[11] Thus, a model of ministry must be initiated to liberate the hearts, minds, and souls of these African American young males, who are being systematically programmed to possess a grasshopper complex of themselves.

The entire ministry of Jesus is devoted to the liberation, healing, and affirming of people who are marginalized; people who possess both low social status and low self-esteem. The gospel writer Luke outlines the ministry of Jesus in chapter 4:18:

> The spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor...deliverance to the captives....to set at liberty them that are bruised.

The apostle Paul encouraged Timothy by telling him not to let anyone despise him just because he was young (I Timothy 4:12). For Blacks, America was, and to a large extent

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[10] Gayraud Wilmore and James H. Cone. Black Theology: A Documentary History, 1966-1979(New York: Obis Books, 1979) p. 604.

[11] Jacquelyn Grant, "A Theological Framework," in Working With Black Youth, Charles R. Foster and Grant Shockley (Nashville: Abingdon Press, 1989) p.60.

still is, not the place where recognition is given to their need for self-affirmtion. Categorically, African Americans still suffer political and economic ills in our society. The Apostle Paul cries out in Romans 7:14, "O wretched person that I am! Who shall deliver me from this body of death?" The church must take a step to engage in a liberating ministry to and for its youth. The church must help these young African American males develop their skills in order to live out their own liberation. The church must embrace the concerns and needs of African American youth. The church must affirm to the African American males who they are as a race of people. The church must established a means wherein these youth might arise more determined than ever to be what God desires and expects from them. Janice Hale-Benson maitains that "the Church must remove critical barriers to achievement for Afro-American children and youth."[12]

As God's liberating agents, we are called to respond to the calling of the Lord in the cultural context in which we live. We must remain at all times rooted in the word, living and written, while at the same time examining how we package the gospel so that those who speak a different language can hear the word as proclaimed.

I am always affected in a profound way when I read the Book of Acts. For I see the church struggling to become a liberator. The church is struggling with Jesus' definition of this concept even while it is being redefined by the disciples of Jesus. The church is struggling with mission, message, and change. It is struggling with community. The key issue is the struggle to define and redefine itself and its members as the Christian church. Acts 2:42-47 is a clear reflection of the church in a mission oriented paradigm that is truly

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[12] Janice Hale-Benson, "Psychological Experience," in Working With Black Youth. Charles R. Foster and Grant S. Shockley (Nashville: Abingdon Press, 1989) p. 49.

meeting the needs of the community. "At this stage in church history we see a movement not held hostage by paradigm effect but moving above and beyond the old way and defining a new way."[13]

I assert that if we are really going to understand our culture and make appropriate adaptations we must systematically study our people at this time and really place the message of the gospel in an appropriate frame to ascertain if we are practicing informed-effective or uninformed-ineffective ministry. It is important that the Church serve as a station of reconciliation to lead young African American males to a process of African identity through a God centered culturally relevant church.

The commitment of the church must be a ministry of liberation and reconciliation; the liberation of persons, and the reconciliation of person with God, of person with person, of person to history and environment, and of community to community. The church must be committed in her identification of herself with a value system which has grown out of the Black context and the historical pilgrimage of Black people. Our church must be in the role of an liberator to free people from the false values which make them ashamed of themselves and their heritage, equipping them with the understanding and freedom to deal with their life-conditions and decision-making processes.

Near the end of his ministry, Jesus spoke of his exalted role as Lord and Judge of history by pointing out His compassion among those who are hungry, thirsty, rejected, naked, sick, or imprisoned. Jesus was very clear about his mission and his followers. He plunged into the pain and hurt of his followers and that of their brothers and sisters in

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[13] Joel Barker. Future Edge (New York: William Morrow and Company, Inc., 1992) p. 86.

theworld. He cared. He noticed. He supported. He healed. He protested. He endured. Moreover, He calls us (church) to follow him, "the man for others."

Young people know of the struggles in their own lives and those of their peers. They're aware of the chemical abuse, sexual abuse, unwanted pregnancy, suicide, pressure, poverty, and family conflict experienced in their world. With some training and support, young people can be a crucial part of the team of caregivers needed to bring healing and hope.

The church is in a unique position from which to pursue and address facts, life-styles, attitudes, values, and beliefs in guiding our youth into moral and spiritual maturity. It is a step the church must take to engage in a liberating ministry to and for its youth. Consequently, the church is being presented with a grand opportunity to affirm the selfhood of Black people. In so doing, the affirmation must focus upon reclaiming and restoring the positive legacy of the Black experience, as well as, demythologizing those conceptions and perspectives which demean oppressed African humanity. The content of that teaching encompasses the tradition of the Christian faith and Black experience. The results should help Black youth obtain the resources and develop the skills to live out their own liberation.

THE BIBLICAL FOUNDATION

Christian training is establishing the tradition, the living faith of God's people in each new generation. It is imparting information. It is guiding and reflecting. It is testing and reformulating. God calls us to remembrance and awareness:

> O my people, hear my teaching; listen to the words of my mouth in parables, I will utter hidden things from of old---what we have heard and known, what our fathers

> have told us. We will not hide them from their children; we will tell the next generation the praise-worthy deeds of the Lord, his power, and the wonders he has done. Psalm 78:1-4

Training and development brings students and tradition into mutual dialogue. Also, it moves from the future and the present to rework the truths of the past. The bible tells us how training and development happens within families, as parents bestow faith in God, obedience to God, and understanding of God to their children. We see this with Abraham the patriarch, his son Isaac, Isaac's son Jacob, and Jacob's sons (especially Joseph).

One biblical example of a mature man or woman of God encouraging and training someone less mature is the relationship between Moses and young Joshua. We first meet Joshua in Exodus 17. In Exodus 17:9, Moses is preparing to battle the hostile Amalekites. Moses tells Joshua to choose some of the men and go out to fight the Amalekites. Moses encourages Joshua by informing him that on the next day he will stand on top of the hill with the staff of God in his hands. So Moses interceded with God on Joshua's behalf.

The next reference to young Joshua is Exodus 24.13. By this time Joshua has become Moses' assistant and accompanies Moses to the mountain to receive the Ten Commandments. On that mountain, Joshua witnesses Moses' intimate relationship with God as God gives the commands. Apparently, a relationship has formed between Moses, the elder statesman, and his young aide, Joshua. We next find Joshua in Exodus 32. Joshua and Moses are coming down the mountain with the Commandments. They witness the Israelites singing and dancing around the golden calf. Joshua says, "There is the sound of war in the camp." Though Joshua has a great gift, he is mistaken. Moses provides him with a better insight: "It is not the sound of victory, it is not the sound of defeat; it is the

sound of singing that I hear"(Exodus 32.18). God has already spoken to Moses' heart and tells him that the people are worshipping idols. But young Joshua still has a very human perspective.

In Exodus 33:7-11, Joshua finally begins to enter into that intimate relationship with God that Moses has already demonstrated through the years. This training and development of young Joshua by Moses concludes in Joshua 1. We read that, "After the death of Moses,the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide: 'Moses myservant is dead, now then, you and all these people, get ready to cross the Jordan river into the land I am about to give them, the Israelites. I will give you every place where you set your foot, as I promised Moses'"(Joshua 1:1-3). The training and development process had come to its fruition, for Joshua was now a leader in charge of the people ofIsrael. He had been training for years, acquiring the spiritual, military and political leadership skills that God needed for that moment in history.

Also in the ancient days under Moses, God was so concerned that the people know the truth that God wrote Divine laws into stone. Moses brought the stone tablets down from a mountain in his arms. He presented them to the people and explained that these words were to be a guide for their lives. God wanted His people to know His truth.

Before the people marched into Canaan, Moses pulled the Israelites aside for a final view. The book of Deuteronomy contains his sermons. It is a book in which Moses repeats and applies the Law as he delivers no less than seven sermons to the people of God. In the sixth chapter of Deuteronomy he tells the fathers and mothers to take the truth of God and instruct their children in it, because the children were soon to be exposed

to a whole new lifestyle that would cut across the grain of their belief and faith in one God. They would soon be moving into a land characterized by idolatry and polygamy. They would be exposed to a whole new way of thinking. So Moses said ahead of time, "These children must know the truth. Teach them."

As early as the days of Samuel, a school of the prophets had been established. Such a school was made up of a body of men who were interested in sharpening their skills and becoming spokespersons for God. They trained at the feet of Samuel and other persons of God. They became known as prophets of God who knew God's truths.

In the days of captivity, God's continual reproof to the people was, "You did not act upon what you knew. You acted in ignorance." They failed to apply the theology they had been taught, hence, they fell into captivity in a foreign land.

When Jesus departed from the earth, He left the Church in the hands of the apostles. They wrote letters to both churches and individuals. The letters contain truth for us to read, learn, to put to use, and to pass on to others. Frequently, we find words like "know this," "stand fast," "I would not have you to be ignorant about," and "be ready to defend your faith" threaded through those letters. Throughout the Bible, God's repeated command to people of God is "learn, study, grow, equip your mind with My words so that you can defend your position when asked about it or when faced with attack."

Every church in the body of Christ should have a ministry for individuals who commit themselves and desire to grow toward maturity. We must get excited about helping others grow into maturity. Young African American males need to be involved in a ministry that

will help them to grow into maturity and manhood. In addition to growing into maturity or manhood, these young males need to have a clear idea of what they are trying to accomplish in life. Many of these young males have little or no vision and do not see the consequences to which their pathway inevitably leads. They labor under the impression that they can choose a way of life that is detrimental yet think that they can escape the destination to which that way of life is taken them. If they are to arrive at a successful destiny in life, they must follow the path of self-discipline and self-denial especially with regard to the things that would distract them and prevent them from achieving that which is most important. Life would be much different for them if they would ponder the path of their feet, giving consideration to the ultimate outcome of their present-day attitudes, ambitions,and actions. Moses prayed for Israel, "O that they were wise, that they understood this, that they would consider their latter end!" (Deuteronomy 32:29)

CHAPTER 2

MODEL OF MINISTRY

THE DESIGN OF THE MODEL

The development of this model began with an initial meeting with the Commission on Christian Education of St. James A.M.E. Church. This department serves as the educational agency for the local church. Its primary mission is to make a careful study of the Christian educational needs of the local church and the means for meeting these needs. The reason for this meeting was to inform the board members about the idea of establishing a ministry focusing on young African American males and receive their input concerning this proposed ministry. The board served as a testing ground for hashing out the "who, what, why and how" of the idea. A seed was now planted to birth a model of ministry for African American males. However, cultivators were needed to work with the foundation for young the growth of the model. The commission assisted in listing possible adult male candidates to serve as contact associates for cultivating the project. A letter was drafted to fifteen potential candidates inorder to solicit their services as contact associates. They were given two weeks to respond. The content of the letter included the date and time for our first meeting. There were ten respondants who expressed a desire to participate as associates for the project.

The first session with the associates consisted of explaining the doctor of ministry program as outlined in the student handbook. I also sought their views about establishing

a ministry for young African American males. The associates were provided with explanations which detailed their role in the project. They were informed that their duties were to assist in the planning and implementation of the model. Also, they were informed that there would be three consultants who would assist us by providing suggested resources, courses, and possible workshops for the model. The consultants' role would primarily be to assist in the process of analysis and reflection of the program.

The associates responded with alacrity in their willingness to move ahead as cultivators for the model. Immediately, they established a high degree of ownership and commitment to its development of the model. They all signed the "certificate of commitment" as associates for its creation and implementation. After the signing of the certificate we engaged in a moment of prayer to seek God's guidance and blessing for the goal we had set out to accomplish.

Prior to adjournment, we established a schedule for meetings. We agreed to meet on Saturdays from 10am to 12 noon. Also we established that the implementation phase of the model had to begin by July, 1995. The first session revealed to us that the planning and implementation of the model would be an intense, challenging and gratifying experience.

The second session's discussion was concentrated in two areas. The one area had to do with deciding the specific age group that should be targeted for the model. The other area had to with creating a list of topics that should be presented to these young males. A significant amount of time was spent on each area. In regard to the specific age group, we

categorized three age groups: 6-11, 12-15, and 16-19. After a lengthy discussion it was decided that the 12-15 age group would be the one to focus on for our model.

Once the age group was established each associate was given the task to list topics that needed to be presented for the model and give a reason for their suggestion. The deliberation produced such topics as: spirituality, family values, peer pressure, respect for others, cultural awareness, manhood, self-esteem, etc. One glaring thing that came out of this session was the revelation of how passionate the associates felt about this particular model of ministry.

The third session concentrated on creating a mission statement and discussing the external threats and support systems for the model. We used the topic list to help us to formulate such a statement. We felt that a mission statement was necessary for the model, since such a statement would provide us with a point of focus, as well as, a road map to reach our objective. The following mission statement was established for the model:

> To provide a model of ministry for African American young males to be motivated spiritually, to become self-disciplined, and culturally and socially sensitive.

Once the mission statement was established, we discussed the possible threats to the success of the model as well as its possible support systems. In other words, what would be the possible attraction or distraction of the model for the youth? Were there any allies out there that we could draw upon that could help us to better package our model? What were the competitive forces that we had to contend with in attracting the youth to participate in this model of ministry? The search for the answers of these questions helped

us in the design of the model. It helped us to always keep in mind the social, emotional, psychological, and spiritual behavior of the audience that we were addressing.

The next session focused upon establishing the number of learning modules to be developed for the model and the topics for each module. The group decided that eight modules of learning would provide us with sufficient time to meet our time-line schedule. Furthermore, it was established that each module would have one session which would last two hours. The first module would begin July 11, 1995 and the last module would be August 5, 1995. The sessions would be held on Tuesdays, 6pm-8pm; and Saturdays, 10am-12 noon. Once the number of modules were established, we selected topics for each module. The group settled on the following topics: spirituality, self-esteem, discipline, cultural awareness, social conscious, leadership development, community empowerment, and educational reinforcement.

Sessions five and six focused upon establishing the goals and objectives for each module of learning. The group established that each module needed to focus upon the objective of the topic, the methodology, the activity for instruction, the time allotment, and the expected results.

The next session focused upon providing staff for each module. We decided that we would recruit from the church membership for this purpose. We examined each module and decided that the presenter for each module should bring certain skills to their respective module. Therefore, we listed the requirements that each presenter should meet in the recruiting process. However, we thought that the requirements should not be too extreme. One main requirement was that each presenter should have basic communication

skills. Obviously, we wanted the background of each presenter to coincide with the topic of the module.

The next step was to receive from the church office the skill bank files on all of the adult males in the church. Then, we were in a position to match individuals with the topic of each module. We made personal contacts with the selected individuals in order to have them participate in the ministry for young African American males. We were successful in staffing eight African American adult males for the modules.

By the time we had reached our eighth session, it was evident that fatigue had set in. Therefore, we reduced the hours of our remaining sessions to one hour. In this eighth session we concentrated on marketing the program to the church and recruiting the youth for the model. It was agreed that we recruit the youth from the membership of the church. Also, we decided that we would set a small enrollment for the first year of the model. Since we were initiating a new ministry, we thought that a small enrollment would be most effective for us the first year. Consequently, we set an enrollment goal of twelve youth. We also set an enrollment goal of twenty for the following year. This recruitment would come from the church and community. We drafted a response letter with a deadline to the youth and their parents stating that the enrollment would be on a first-come-first-serve basis. We also utilized the church newsletter, the worship bulletin, and verbal announcements during the worship service to publicize the model of ministry to the congregation.

The ninth session was spent outlining the job description of the coordinator for the project. We hammered out the following duties for the coordinator: to oversee the model;

be a conduit for the youth, parents and staff; assume the role of devotion leader for each session; act as attendance keeper; meet with the advisory committee; and be accountable to the pastor. The associates agreed to serve as advisors to the module for the future planning of the model.

The tenth session provided for us an opportunity to review our work and prepare for the implementation of the model. The review was simply an overview of everything we did to create this model of ministry. The review also gave us the signal that we were prepared for its implementation. In our deliberation to about this implementation we decided that there should be an orientation session with the youth, staff, parents, and associates before engaging in the modules of learning. Therefore, we established an agenda for the orientation session. The agenda consisted of introductions; an overview of the model; expectations of the youth, parents, and staff; a pre-test questionnaire form; and a question and answer period. The pre-test questionnaire forms were distributed to the youth, parents, and staff. These forms were designed to help us in ascertaining the necessary information for the evaluation of the effectiveness of the model. The pre-test questionnaire would be followed up with a post-test questionnaire at the conclusion of the eight modules of learning. Our next session would be held after the conclusion of the eight modules of learning for the purpose of evaluating the model.

THE EIGHT MODULES OF LEARNING

SELF-ESTEEM

Objective:

a. Self-respect
b. Respect other people
c. Self-worth
d. Individual greatness

Method:

a. Group discussion
b. Role play
c. Self-assessment questionnaire

Activity:

a. Role modeling
b. Researching for historical and current role models

Time:

a. Two hours, one session

Results:

a. To enhance individual's Self-worth and potentials of greatness

DISCIPLINE:

Objective:

a. To help youth assume personal responsibilities
b. To teach restraint and knowledge of those things that will damage their bodies, minds and self-respect

Method:

a. Guest lecturer
b. Discussion - Aids, Drugs, Alcohol, Tobacco, etc.

Activity:

a. Research

Time:

a. Two hours, one session

Results:

a. To better appreciate the need to be responsible in preserving their bodies, minds and self-respect

CULTURAL AWARENESS:

Objective:

a. To become knowledgeable about African and African-American heritage

Method:

a. Group discussion
b. Videos
c. Lecturer

Activity:

a. Field trips to African/African-American heritage museums or displays
b. Research Paper on African/African American events
c. Discussion

Time:

a. Two hours, one session

Results:

a. To better understand the richness and significance of the historical heritage of the people of African descent ;

PEER PRESSURE:

Objective:

a. To teach the youth the importance of maintaining their Christian principles when pressured by their peers to do otherwise

Method:

a. Group discussion
b. Role playing

Activity:

a. To role play and discuss the pros and cons of peer pressure

Time:

a. Two hours, one session

Results:

a. To help the youth to think for themselves and learn to stand alone in certain situations that will benefit them and their spiritual integrity

SPIRITUALITY:

Objective:

a. To help the youth to understand that they belong to God and that God created them for a purpose

Method:

a. To discuss the creation story
b. To discuss the role spirituality has played in the heritage of people of African descent

Activity:

a. To research and discuss the significance of spirituality in the lives of people of African descent

Time:

a. Two hours, one session

Results:

a. To help the youth see the significance of their spiritual identity in African culture

EDUCATION REINFORCEMENT:

Objective:

a. To help the youth to understand the importance of wellness

Method:

a. Lecture

Activity:

a. Group discussion
b. Handouts on health

Time:

a. Two hours, one session

Results:

a. To help the youth understand the importance of health, personal hygiene and human sexuality

SOCIAL CONSCIOUSNESS:

Objective:

a. To show how we relate and interrelate in our communities (self, family and community)

Method:

a. To identify models of community involvement and the meaning of civic responsibilities and volunteerism

Activity:

a. Group discussion
b. Volunteer one hour of community service

Time:

a. Two hours, one session

Results:

a. To help the youth to better understand the need to provide services to address community needs and issues

LEADERSHIP DEVELOPMENT:

Objective:

a. To understand the importance of being a leader

Method:

a. To focus upon the examples of historical and contemporary leaders

Activity:

a. Group discussion
b. Handouts on historical and contemporary leaders

Time:

a. Two hours, one session

Results:

a. To help the youth to understand the qualities and responsibilities of being a leader

CHAPTER 3

THE RESULTS OF THE MODEL

Analysis of the results of "Ministering To Young African Males" questionnaires indicated that the participants demonstrated a significant gain from the material presented during the eight modules of learning sessions. The results of the project suggested its utilization of within the local church. This project has demonstrated that such a program could influence Christian values among our male youth. The project adequately addresses the issues of violent crimes, substance abuse, and other negative influences that bring a destructive impact to bear upon most of our African American communities.

The goal of the project was to help the African American male youth to achieve a level of social maturity and awareness that would help him to function in a complex society without self-defeating behavior. The implementation of the project should be the responsibility of the project associates. The pastor and a selected committee should provide advisory leadership in fulfilling the objectives of the project.

There were ten project associates contacted to participate in the planning and implementation of the project. All ten responded with immediate readiness to assist in the project. The project associates became intensively involved in the project. Immediately, they established a high degree of ownership and commitment to the development of the project.

We set a goal of recruiting twelve youth to participate in the project. The information about the project was made known to the congregation by announcements during worship service and by distributing flyers to parents and youth. We had twelve young males

register as participants for the project. However, three dropped out because of their involvement with summer baseball. Another youth dropped out of the program because of a summer job. Therefore, we ended up with eight youth completing the project. We developed eight modules of learning focusing on topics such as spirituality, self-esteem, discipline, cultural awareness, social conscious, leadership development, community empowerment, and educational reinforcement. There were two hour sessions for each module. The modules were conducted on Tuesdays, 6pm - 8pm and Saturdays, 10am - 12noon, beginning July 11, 1995 and concluding August 5, 1995. We used adult males from the congregation of St. James A.M.E. Church to serve as instructors for the modules. An orientation session was given to the instructors as a means of outlining their role as participants and as a way of presenting the objective, method, activity, time allotment, and expected results for the module.

The major objectives of the eight modules of learning for the project were:

1. To enhance the self-worth and potential for greatness of the youth;
2. To help the youth to better appreciate the need to be responsible in preserving their bodies, minds, and self-respect;
3. To help the youth to better understand the richness and significance of the historical heritage of people of African descent;
4. To help the youth to think for themselves and learn to stand alone in certain situations that would benefit them and their spiritual integrity;
5. To help the youth to see the significance of spirituality in the lives of people of African descent;
6. To help the youth understand the importance of health, personal hygiene and human sexuality.
7. To help the youth to understand the concept of community service; and

8. To help the youth to understand the qualities and responsibilities of being a leader.

The project needed to be implemented with materials that reflected current activities, trends, and issues. Available resources were called from consumer and government publications, Biblical literature, and religious scholars who addressed the historical, cultural, and social context of our present day. Information written about the experiences of previous African American generations also had to be considered, since it was critical to use materials that acknowledged the structural oppression of African Americans in this society. Moreover, literature concerning youth ministry was considered.

The evaluation of the "Ministering To Young African American Males" project was done by project associates, the instructors, the participants, and the parents. Questionnaires were passed out to each group to evaluate the project. The purpose of the evaluation was to provide adequate evidence of the project's effectiveness. The evaluation instruments proved to be extremely helpful for the continuation of the project.

The evaluation form for the project associates sought to provide information concerning the planning and implementation of the project. The project associates recommended a change in this area. The selected time for implementing the project was July through August. This was, however, the season for Little League Baseball, vacations, family reunions, and summer youth employment. The project associates recommended beginning the planning phase in the summer and implementing the program itself in early spring.

JULY/AUGUST - Development of a strategic plan for the project. This phase would include developing goals, objectives (measurable), review of past program, staffing needs, and evaluation.

SEPTEMBER/OCTOBER - Identification of staff for the project. If possible, the Director should be identified and s/he can lead in the search for instructors.

NOVEMBER/DECEMBER - Planning the curriculum once staff has been selected and confirmed. Creating evaluation instruments in concert with the development and design of the program. Developing a budget, taking into account resources from the church and potential donors. Identifying supplies/equipment needs and placing orders for those approved for purchase.

JANUARY/FEBRUARY - Designing and presenting instructor training by Director and other persons as determined. Implementing the marketing plan. Details regarding operation of the project will move toward completion.

MARCH/APRIL - Implementation of the model.

The instructor's evaluation form was designed for the instructors to note any problems they encountered while teaching the course. This form was intended to alert us to problem areas of implementation of the project and to record information that would be helpful in rewriting the model.

The instructors felt the need to have several training programs or skill development workshops prior to teaching the modules. They expressed a desire to be more involved in the planning phase of the project. Overall, they were pleased with the design of the model.

The time allotted for each activity was thought to be sufficient, though it was noted that the youth sometimes became restless, they strongly felt that the project should be continued. Moreover, they agreed to participate in the project again.

We learned from the questionnaires that the project has been quite benefical for the youth. They commented that they enjoyed participating in the program. They stated that the project helped them to be more self-confident and proud of their African/African American heritage. They pledged not to imitate the behaviors of the world but to be new and different people with perspectives informing their decision making prcesses and their actions. In other words, they professed to be "originals" rather than "followers." Moreover, they became aware of the fact that what you set your heart on would subsequently determine how you live your life. The youth preferred one, one-hour session per week. Also, they preferred the group discussion teaching method. They also expressed appreciation of the resource materials used for the sessions as well as for their instructors.

Another important aspect of the evaluations was the responses presented by the parents. They offered observations of the project that proved to be quite beneficial to the effectiveness of the project. Some of their responses includeded items such as:

--- the project was very much needed in the Black community;

--- the reinforcement of Christian values were important;

--- their child's attitude toward church was improved;

--- the expectations for their child were met;

--- they were pleased with the quality of the experience their child received;

--- their child's attitude toward respecting others and himself was improved; and

--- they would encourage other parents to enroll their child in the program.

In terms of the structure of the project, the parents responded that:

--- the structure of the program was appropriate;

--- the instructors were accessible to the parents;

--- the curriculum was appropriate for their child;

--- the eight sessions were an appropriate period of time; and

--- the program should be offered at a different time of the year.

The project associates listed my personal and professional strengths shown during the process as:

--- encourager of participants;

--- knowledgeable of what would accomplish goal;

--- heart for the project was clearly heard and seen;

--- sensitive to the leading of God's Spirit;

--- able to keep situations from getting out of control;

--- excellent vision of what can be and believes it can happen; and

--- strict about reaching goals.

The most obvious learning from the evaluations was that it would be necessary to provide two types of evaluations if we indeed want to receive feedback from all parties asked to respond. There needs to be the opportunity for both oral and written response time. Some of the written evaluations were very complete, concise, and informative. Others gave one or two word responses, which left a great deal of room for interpretation.

Verbal evaluations provided the opportunity to elaborate on the experiences and observations of the participants involved in the project.

The evaluation process was proven to be very helpful to me, for it enabled me to see some areas where improvement was needed. It also solidified my confidence that this project is a very worthwhile ministry for the church and the community. This project can be a valuable assest for the spiritual, psychological, and sociological development of our young African American males.

CHAPTER 4

REFLECTIONS AND SUMMARY

FUTURE DIRECTIONS AND POSSIBLE APPLICATIONS

This project provides a model that can be used to help others in the African Americn community almost anywhere. The basic principles can be applicable for any person who wants to help with self-esteem issues for youth in their community. The eight modules of learning are designed to help churches provide a ministry for the young males within their church and community.

The principles set forth in this model are not denominational. Any denomination can use this model for their local ministry. In other words, this model of ministry can be viewed as an ecumenical model. Although this model is designed for the African American community, it can be used in other ethnic settings. The eight modules of learning address subject matters that affect all youth regardless of race. Wherever there is a desperate need to develop a ministry that will give purpose, identity, and direction for our youth, this model should be considered.

At St. James A.M.E. Church, we intend to expand this model so that it may serve the needs of the wider community. One of our goals is to use this model as a linkage program with the public education system in the city of Pittsburgh, Pennsylvania. Another goal is to arm this model with a male mentoring program. Also, with the help and confirmation of the church, we will be establishing a Board of Advisors. The function of the Board will be to provide direction and structure for the program, identify potential funding

sources, and to analyze the effectiveness of the program. There is the projection of acquiring a 501(c) (3) tax exempt donation status for this program.

PERSONAL LEARNINGS

The process of creating and developing this model of ministry served as a valuable learning experience for me. First of all, I gained a greater understanding of liberating theology in the practice of the church. Also, I gained a greater grasp of how the Church of Christ must be linked to liberation of the oppressed in order for them to acheive wholeness. The involvement in this project sharpened my skills in evaluating and establishing objectives. I gained knowledge about how to inquire and acquire facts and theories. I learned how to hone my thinking skills, to reflect, and to reach conclusions. Furthermore, I learned that designing objectives enables the church to know in which direction it is aiming.

Participating in this project helped me to grow as a pastor. I grew in appreciation of the work that can be accomplished by a special task force chosen by the pastor. The process helped me to become aware of the importance of the pastor being a "Pastor of Ministry" rather than a "Pastor of Maintenance." The project has supported my conviction that I am called to make a difference where I pastor. The training and exposure that these young males received supplanted my belief that the mission of the church should be one of liberation and reconciliation. Also, I discovered that leadership is characterized by a pastor who consults with members, soliciting and considering their suggestions. Delegation of responsibility not only encourages the laity to perform ministry in the

church, but their performance could then be translated into community involvement. The project motivated the congregation to be more involved in outreach ministries for the community. The new ministries that the project initiated were Boy Scouts, Computer Academy, Sister to Sister fellowship, Lawn Care Service, and a young adult male Bible Study. I was gratified to see how the project impacted the Church to become liberated from "Church Maintenance" to "Church Ministries."

Overall, the writing of the project design and the creation of the final document was a perplexing and frustrating task, but also an enlightening and refreshing experience. The peer associates was instrumental in helping me think through and clarify my project. My mentors, Dr. Jacquelyn Grant and Dr. Dwight Hopkins gave me valuable directions in shaping my project. I was awakened to the need of improving my communication skills by using inclusive language in my speech and writing. It was stimulating and rewarding to be associated with the project associates in the process of developing, promoting, and implementing the project. Initially, there was some apprehension about the enormity of our task and the time-table for completing the project. In spite of this apprehension, we were able to design and implement the model successfully and on schedule.

As a result of this project, I have become motivated to continue further research into youth ministry. Further development in this area will continue to be one of my professional goals. The time spent in the process of developing the project has deepened my determination to provide a healthy and effective youth ministry for St. James A.M.E Church.

APPENDIX 1

PRE-PROJECT QUESTIONNAIRE

CONTEXT ASSOCIATES EVALUATION FORM

Name of Participant_____

Date_____

Positive Comments

A. Personal strengths

B. Area of personal growth

C. Professional strengths

D. Area of professional growth

E. Other

Negative Comments

A. Personal weaknesses

B. Area for needed personal growth

C. Professional weaknesses

D. Area for needed professional growth

E. Other

QUESTIONNAIRE FORM FOR YOUTH

1. Why are you enlisting in this program?
2. Who are the people you look up to the most?
3. When you have important questions or problems, who do you talk to and why?
4. Name two things that are most important to you?
5. Name two activities that are wasting your time and life.
6. If you don't get serious about this one certain thing, you will end up becoming?
7. What is your greatest asset or talent?
8. What is your greatest shortcoming or weakness?
9. Name the most outstanding Black man that you know.
10. Name the most outstanding Black woman that you know.
11. What two things do you like most about yourself?
12. What does Jesus Christ mean to you?

NAME_____

QUESTIONNAIRE FORM FOR PARENT

1. What attracted you to this ministry for young African American males?

2. How did you find out about this ministry?

3. What are your expectations of this ministry for your child(ren)?

4. What are your child(ren) strengths and weakness?

5. Who does your child admire the most?

6. Are you proud of your child's behavior development?

7. How do you feel about where you live?

8. How do you feel about your child's school?

9. How do you feel about your child's friends?

10. What are your views concerning a Christ-centered family?

NAME_____

QUESTIONNAIRE FORM FOR INSTRUCTORS

1. What are your views about the state of young African American males?

2. Do you have prior involvement with youth programs?

3. Do you have specialized training in working with youth?

4. What is your educational background and training?

5. Are you willing to commit yourself to this ministry?

6. How much time can you lend to this ministry?

7. What assets or skills do you bring to this ministry?

8. What are your expectations of this ministry?

9. What is the most important value young African American males need to learn today?

10. What personal goals will you establish for this ministry?

NAME_____

APPENDIX 2

POST-QUESTIONNAIRE PROJECT

EVALUATION FORM FOR CONTEXT ASSOCIATES

The following questions have been prepared with a dual purpose. The first is to enable you to reflect upon your personal growth during your involvement in the Doctor of Ministry program as a context associate. The second is to provide data for total effectiveness of the project. Please take your time and evaluate what you feel reflects your understanding of each statement.

1. What were your expectations at the beginning of the project?

2. Were your expectations met? How?

3. What or how do you feel about the context associate experience?

4. What have you learned about yourself through your involvement in this program?

5. What have you learned about working with a group through your involvement in this program?

6. Knowing what you do now, if you were asked to be a part of such a group again, would you accept? Why or why not?

7. What was most meaningful to you in this project?

8. What has been the least meaningful things to you in this project and why?

9. If you could have changed something in this entire experience what would that be?

EVALUATION FORM FOR INSTRUCTOR

Rate each question with the lowest number representing the lowest rating and the highest number the highest rating.

1. I adequately prepared for each session. 1 2 3 4 5
2. I had in mind clear goals for the module before we started the first session. 1 2 3 4 5
3. I facilitated meaningful discussion with the youth. 1 2 3 4 5
4. I enjoyed teaching the session. 1 2 3 4 5
5. If teaching this module again, I would do the following differently:
6. What did you learn as a result of teaching your module?
7. What are the strengths of the project?
8. What are the weakness of the project?

NAME_____

EVALUATION FORM FOR PARENT

Please take your time and evaluate the effectiveness of the project by answering the following questions.

1. What were your expectations for your child entering into this project?

2. Were your expectations met?

3. Specifically, how has participation in the project helped your child?

4. If you had it to do over again, would you enroll your child in the program? If not,why?

5. What are the strong points of the project?

6. What are the weak points of the project?

7. How can the project be improved? Please make specific suggestions.

8. Please share any other comments regarding other aspects of the project?

EVALUATION OF PARTICIPANT BY CONTEXT ASSOCIATES

Please rate participant in the Doctor of Ministry program. In each case, the lowest number represents the lowest rating, the highest number represents the highest rating. Effectiveness of the participant is being rated.

1. Ability to train laity to be leaders. 1 2 3 4 5
2. Sufficient flexibility in the process 1 2 3 4 5
3. Expertise as a facilitator/enabler 1 2 3 4 5
4. Expertise as a change agent 1 2 3 4 5
5. Ability to listen 1 2 3 4 5
6. Openness to change 1 2 3 4 5
7. Use of creativity 1 2 3 4 5
8. Use of criticism 1 2 3 4 5
9. Ability to recruit and motivate leaders 1 2 3 4 5
10. Ability to actualize goals 1 2 3 4 5
11. Ability to plan for the future 1 2 3 4 5
12. Ability to access the present 1 2 3 4 5
13. Adequate, meaningful use of context associates 1 2 3 4 5

Personal evaluation of participant by context associates during this process:

1. Personal strengths:

2. Professional strengths:

3. Areas of needed personal and professional growth:

EVALUATION FORM FOR THE YOUTH

Please take your time and evaluate the effectiveness of the project by answering the following questions.

1. What were your expectations for entering into this project?

2. Were your expectations met?

3. What was most meaningful to you in this project?

4. What has been the least meaningful thing to you in this project and why?

5. If you had to do it all over again, would you enroll in this project? Why or why not?

6. How has participating in this project helped you?

7. How can the project be improved?

8. Please share any other comments regarding any aspect of the project.

APPENDIX 3

MODEL RESOURCES

MINISTERING TO YOUNG AFRICAN AMERICAN MALES

WHAT: A MINISTRY DESIGNED FOR YOUNG BLACK MALES TO BE MOTIVATED SPIRITUALLY, TO BECOME SELF-DISCIPLINED, CULTURALLY AND SOCIALLY SENSITIVE, AND EXCEL ACADEMICALLY.

WHO: BLACK YOUNG MALES BETWEEN THE AGES OF 13-16
LIMITED ENROLLMENT

WHERE: ST. JAMES A.M.E. CHURCH
SUMPTER HALL-LOWER LEVEL

WHEN: JULY 8, 1995 - AUGUST 19, 1995
TWO SESSIONS PER WEEK
TUESDAYS, 6:00PM - 7:00PM; SATURDAYS, 10:00AM - 12:OOPM

MENTORS: THESE YOUNG MEN WILL BE UNDER THE LEADERSHIP OF MALE "MENTORS" SELECTED FROM THE MEMBERSHIP ST. JAMES A.M.E. CHURCH.

APPLICATION

NAME_____

ADDRESS_____CITY_____ZIP_____

PARENT/GUARDIAN_____

AGE_____SCHOOL_____DATE OF BIRTH_____

PHONE_____

*****PLEASE FILL OUT AND LEAVE IN THE OFFERING TRAY*****
OR AT THE REGISTRATION TABLE IN THE CHAPEL
DEADLINE: JULY 2,1995

MINISTERING TO YOUNG AFRICAN AMERICAN MALES

STUDENT'S PROFILE

1. Name: [redacted]
   Address: 573 Singer Place, Pittsburgh, Pa., 15221
   Parent/Guardian: [redacted]
   Age: 13
   Date of Birth: [redacted]
   School: Greenway Middle School
   Phone: 412-371-8876

2. Name: [redacted]
   Address: 612 Sterrett Street, Pittsburgh, Pa. 15208
   Parent/Guardian: [redacted]
   Age: 15
   Date of Birth: [redacted]
   School: Westinghouse High
   Phone: 412-243-6054/ 362-7752

3. Name: [redacted]
   Address: 6556 Dreary Street, Pittsburgh, Pa. 15206
   Parent/Guardian: [redacted]
   Age: 13
   Date of Birth: [redacted]
   School: Milliones Middle School
   Phone: 412-362-8538

4. Name: [redacted]
   Address: 590 Grove, Verona, Pa. 15147
   Parent/Guardian: [redacted]
   Age: 16
   Date of Birth: _____
   School: Penn Hills High
   Phone: 412-242-0709

5. Name: [redacted]
   Address: 4240 Coleridge Street, Pittsburgh, Pa. 15201
   Parent/Guardian: [redacted]
   Age: 16
   Date of Birth: [redacted]

School: Schenley High
Phone: 412-782-5483(h) 864-2300(o)

6. Name: [redacted]
   Address: 4240 Coleridge Street, Pittsburgh, Pa. 15201
   Parent/Guardian: [redacted]
   Age: 13
   Date of Birth: [redacted]
   School: Schenley High
   Phone: 412-782-5483(h) 864-2300(o)

7. Name: [redacted]
   Address: 5157 Hillcrest Street, Pittsburgh, Pa. 15224
   Parent/Guardian: [redacted]
   Age: 14
   Date of Birth: [redacted]
   School: Perry High
   Phone: 412-361-3152 \ 371-5983(GP)

8. Name: [redacted]
   Address: 6539 Stanton Avenue, Pittsburgh, Pa. 15206
   Parent/Guardian: [redacted]
   Age: 13
   Date of Birth: [redacted]
   School: Central Catholic
   Phone: 412-441-1763

WELCOME

Welcome to the "Ministry to young Black Males" sponsored by the St. James African Methodist Episcopal Church. The goals and objectives for this ministry are centered in the following questions: What values, history, tradition, culture precepts do I recognize and practice? To what extent do I have to understand, internalize and employ the culture of my people? Am I all I ought to be? These questions serve as the foundation of the goals and objectives for this ministry.

Our youth must learn to mourn for the negatives of drugs and crime, suicide, disrespect for authority, teenage pregnancy and the dominance of apathy. They must be receptive and enthusiastic about learning those things of life that give meaning and texture to life. Therefore, St. James has aspired to expend the necessary energy so that a responsible generation might arise more determined than ever before to be what God desires and expects. We are determined to fight for the hearts, souls and minds of our young black males and aspire to provide them with right understanding regarding the benefits of the faith and values of our ancestors.

MINISTERING TO YOUNG AFRICAN AMERICAN YOUNG MALES

ORIENTATION SESSION

AGENDA

Welcome

Opening Hymn "Lift Every Voice and Sing"

Prayer

Introductions of Mentors, Parents, and Youth

Overview of the Academy
- Mission, Goals & Objectives
- Role of Parents
- Expectations of the Youth
- Schedule

Survey of the Eight Modules of Learning

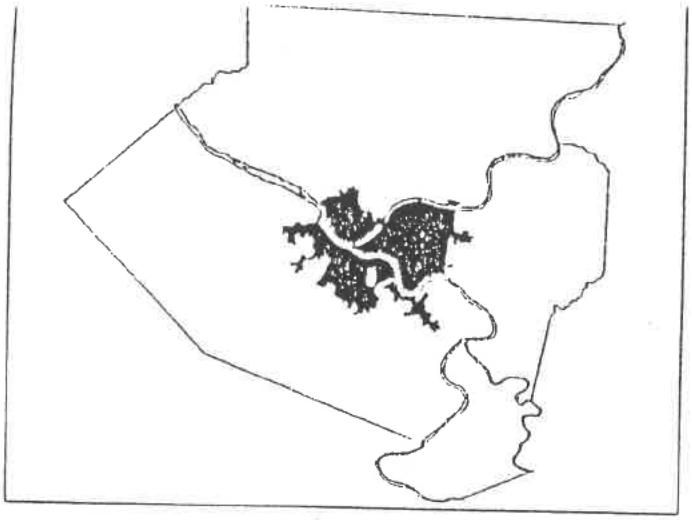
Questionnaire for Parents and Youth

Wrap-Up

Benediction and Dismissal

APPENDIX 4

DEMOGRAPHICS



CITY OF PITTSBURGH
Grant Street
Pittsburgh, PA 15219
Phone:

Population (1990):	369,879
Households:	153,607
Families:	88,044

HOUSEHOLDS BY INCOME GROUPS, 1990

Household income in 1989	Households #	%
Total households	153,607	100.0
Less than $5,000	16,714	10.9
$5,000 to $9,999	24,399	15.9
$10,000 to $14,999	17,683	11.5
$15,000 to $19,999	15,732	10.2
$20,000 to $24,999	13,762	9.0
$25,000 to $29,999	12,258	8.0
$30,000 to $34,999	10,466	6.8
$35,000 to $39,999	8,508	5.5
$40,000 to $44,999	6,739	4.4
$45,000 to $49,999	5,153	3.4
$50,000 to $54,999	4,218	2.7
$55,000 to $59,999	3,214	2.1
$60,000 to $74,999	6,285	4.1
$75,000 to $99,999	3,972	2.6
$100,000 to $124,999	1,673	1.1
$125,000 to $149,999	805	0.5
$150,000 & over	2,026	1.3

HOUSEHOLDS BY INCOME GROUPS, 1980

Household income in 1979:	Households #	%
Total households	166,399	100.0
Less than $5,000	32,584	19.6
$5,000 to $7,499	16,946	10.2
$7,500 to $9,999	15,103	9.1
$10,000 to $14,999	26,281	15.8
$15,000 to $19,999	22,542	13.5
$20,000 to $24,999	17,965	10.8
$25,000 to $34,999	19,850	11.9
$35,000 to $49,999	9,697	5.8
$50,000 & over	5,431	3.3

INCOME TYPE

	1979			1989		
	# of Households	% of total households	Mean Income ($)	# of Households	% of total households	Mean Income ($)
Earnings	119,491	71.8	18,311	106,361	69.2	31,879
Wage or salary income	-	-	-	103,819	67.6	30,494
Nonfarm self employment income	-	-	-	11,554	7.5	19,245
Farm self employment income	-	-	-	481	0.3	5,052
Interests, dividends, or net rental	-	-	-	60,083	39.1	6,711
Social security income	56,549	34.0	4,209	53,054	34.5	7,598
Public assistance income	23,893	14.4	2,842	21,120	13.7	4,008
Retirement income	-	-	-	28,886	18.8	6,926
Other type of income	-	-	-	15,602	10.2	4,046

COMPARATIVE INCOME LEVELS

	Municipal levels:			Comparative 1989-levels in:		
	1979	1989	% Change 1979-89	Allegheny County	Penn-sylvania	USA
Median household income ($)	11,111	20,747	86.7	28,136	29,069	30,056
Median family income ($)	17,499	27,484	57.1	35,338	34,856	35,225
Per capita income ($)	6,845	12,580	83.8	15,115	14,068	14,420

- Data not available.

Note: All income data are in current dollars.
1980 data relates to income in 1979 and 1990 data relates to income in 1989.

Source: US Census .
Allegheny County Planning Department

CITY OF PITTSBURGH

POVERTY STATUS OF FAMILIES

	1979	Below poverty level		1989	Below poverty level	
	Total **	# Below	% Below	Total **	# Below	% Below
Total families:	104130	12424	11.9	88044	14615	16.6
Families with children under 18	47078	9900	21.0	39745	11362	28.6
Married Couple Families	-	-	-	56943	3571	6.3
With related children under 18	-	-	-	22788	2128	9.3
No related children	-	-	-	34155	1443	4.2
Male householder family	-	-	-	5044	896	17.8
With related children under 18	-	-	-	1709	541	31.7
No related children	-	-	-	3335	355	10.6
Female householder family	25176	8067	32.0	26057	10148	38.9
With related children under 18	14326	7364	51.4	15248	8693	57.0
No related children	-	-	-	10809	1455	13.5

POVERTY STATUS OF PERSONS

	1979	Below poverty level		1989	Below poverty level	
	Total **	# Below	% Below	Total **	# Below	% Below
Total persons **	406915	67285	16.5	350940	75172	21.4
Under 5	-	-	-	22394	8288	37.0
5 to 17	-	-	-	50006	15257	30.5
18 to 24	-	-	-	39467	14303	36.2
25 to 54	-	-	-	140252	23352	16.7
Under 55	288429	52231	18.1	252119	61200	24.3
55 to 59	27052	2572	9.5	15717	2124	13.5
60 to 64	25634	3019	11.8	19459	2679	13.8
65 to 74				37082	4543	12.3
75 years & over	65800 *	9463 *	14.4	26563	4626	17.4
Related children under 18	88864	21584	24.3	71862	23120	32.2
In married couple families	-	-	-	41865	4710	11.3
In male-head households	-	-	-	2577	949	36.8
In female-head households	-	-	-	27420	17461	63.7

RATIO OF INCOME TO POVERTY LEVEL

	1979	1989
	% Persons	% Persons
Total persons **	100.0	100.0
Under .5		11.3
.5 to .74	11.2 *	4.8
.75 to .99		5.3
1.0 to 1.24	10.7 *	5.3
1.25 to 1.49	5.3	4.9
1.50 to 2.00	10.5	10.2
2.00 & over	62.3	58.2

POVERTY STATUS OF HOUSEHOLDS

	1989	Below poverty level	
	Total	#	%
Total Households **	153607	32240	21.0
Householder age 15-64	107679	24602	22.8
Family	66821	13250	19.8
Nonfamily	40858	11352	27.8
Living alone	31768	7847	24.7
Householder age 65+	45928	7638	16.6
Family	21223	1365	6.4
Nonfamily	24705	6273	25.4
Living alone	23776	6043	25.4

COMPARATIVE TRENDS IN POVERTY LEVELS

	Municipal trends: (%)			Comparative 1989-rates : (%) in		
Percent of	1979	1989	Change 1979-89	Allegheny Co.	Pennsylvania	USA
Families:	11.9	16.6	4.7	8.7	8.2	10
Persons:	15.9	21.4	5.5	11.5	11.1	13.1

- Data not available

** Families, households or persons , for whom poverty status is determined.

* Cumulative from the previous data items for which separate data are not available .

Source: US Census.

Allegheny CountyPlanning Department.

City Planning Department
1600 West Carson Street
Pittsburgh, PA 15219
Phone: 255-2200

Area: 55.38 Sq.Miles
Government: Mayor & City Council
Home Rule Municipality

POPULATION

	1970	1980	1990	Change, 1980-1990	
				#	%
Total population	520,117	423,938	369,879	-54,059	-12.8
Male	242,343	196,451	171,722	-24,729	-12.6
Female	277,774	227,487	198,157	-29,330	-12.9
AGE DISTRIBUTION :					
Under 5 years	34,726	22,303	22,708	405	1.8
5 to 17 years	113,200	68,445	50,591	-17,854	-26.1
18 to 20 years	31,672	28,966	23,941	-5,025	-17.3
21 to 24 years	35,032	38,067	27,751	-10,316	-27.1
25 to 44 years	106,223	102,801	111,340	8,539	8.3
45 to 54 years	67,203	42,281	31,439	-10,842	-25.6
55 to 59 years	32,676	27,301	15,906	-11,395	-41.7
60 to 64 years	29,151	25,851	19,787	-6,064	-23.5
65 to 74 years	43,765	41,702	37,426	-4,276	-10.3
75 to 84 years	21,571	20,485	22,286	1,801	8.8
85 years & over	4,698	5,656	6,624	968	17.1
Median age	33.4	32.5	34.6	2.1	6.5
Under 18 years	147,926	90,828	73,379	-17,449	-19.2
Percent of total population	28.4	21.4	19.8	-1.6	***
65 years & over	70,034	67,843	66,336	-1,507	-2.2
Percent of total population	13.5	16.0	17.9	1.9	***

HOUSEHOLDS

HOUSEHOLDS BY TYPE :	1970	1980	1990	Change, 1980-1990	
				#	%
Total households	178,016	166,399	153,483	-12,916	-7.8
Family Households (families)	127,248	104,130	87,455	-16,675	-16.0
Married-couple families	98,576	73,843	55,449	-18,394	-24.9
Percent of total households	55.4	44.4	36.1	-8.3	***
Other families: Male householder	5,649	5,111	5,541	430	8.4
Other families: Female householder	23,023	25,176	26,465	1,289	5.1
Non-Family households	50,768	62,269	66,028	3,759	6.0
Percent of total households	28.5	37.4	43.0	5.6	***
Householders living alone	-	54,176	55,582	1,406	2.6
65 years & over	-	21,384	22,941	1,557	7.3
Persons living in households	502,432	405,497	349,041	-56,456	-13.9
Persons per household	2.82	2.44	2.27	-0.17	-7.0
Persons living in group quarters	17,685	18,441	20,838	2,397	13.0
Institutionalized persons	-	5,409	7,191	1,782	32.9
Others in group quarters	-	13,032	13,647	615	4.7

- Data not available.
*** Data not applicable or meaningful.

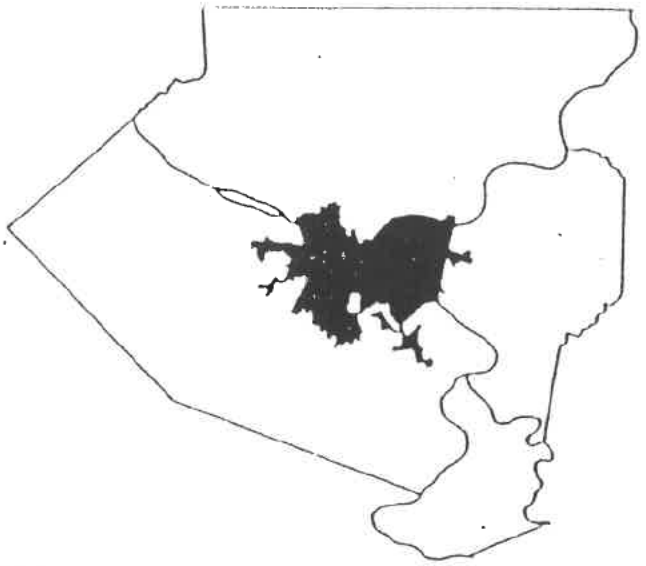
Data Source: U.S. Census

Allegheny County Planning Department
October, 1991

CITY OF PITTSBURGH

Grant Street
Pittsburgh, PA 15219
Phone: 255-2215(Planning Department)

Area: 55.38 Sq. Miles
Government: City Council
Home Rule Municipality



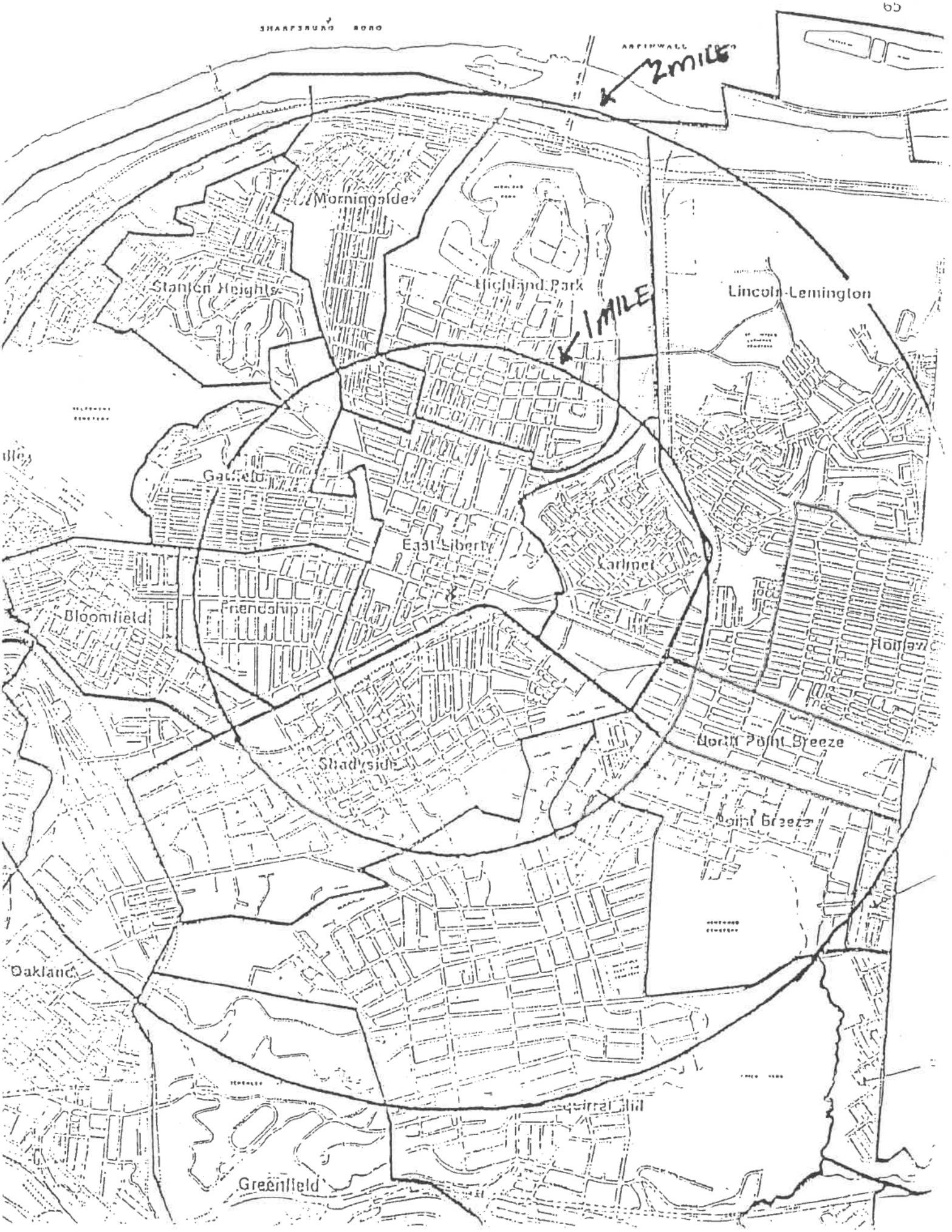
Year	POPULATION					HOUSING UNITS		
	Total	# Change	% Change	Total * Under 18	% Under 18	Total	# Change	% Change
1940	671,659			181,238	27.0	179,867		
1950	676,806	5,147	0.8	180,878	26.7	193,889	14,022	7.8
1960	604,332	-72,474	-10.7	184,925	30.6	196,168	2,279	1.2
1970	520,117	-84,215	-13.9	147,926	28.4	189,840	-6,328	-3.2
1980	423,938	-96,179	-18.5	90,545	21.4	179,136	-10,704	-5.6
1990	369,879	-54,059	-12.8	73,379	19.8	170,159	-8,977	-5.0

Year	RACIAL COMPOSITION						
	White	African American	Asian American	American Indian	Other **	Total Minority ***	Minority as % of Total
1940	609,236	62,216	-	-	207	62,423	9.3
1950	593,825	82,453	-	-	528	82,981	12.3
1960	502,593	100,692	-	-	1,047	101,739	16.8
1970	412,277	104,904	-	-	2,936	107,840	20.7
1980	316,694	101,813	2,596	482	2,353	107,244	25.3
1990	266,791	95,362	5,937	671	1,118	103,088	27.9

* Total Population Under 18 for 1940 & 1950 are estimated from 5-year cohorts.
** Other includes Asian Americans and American Indians , where separate data are not available.
*** Minority includes all non-whites.
- Data Not Available .

Data Source: U.S. Census.

Allegheny County Planning Department
June , 1991


2 MILE
1 MILE
Morningside
Stanton Heights
Highland Park
Lincoln-Lemington
Bloomfield
Friendship
East Liberty
Shadyside
Oakland
Greenfield

28. East Liberty

TOTAL POPULATION

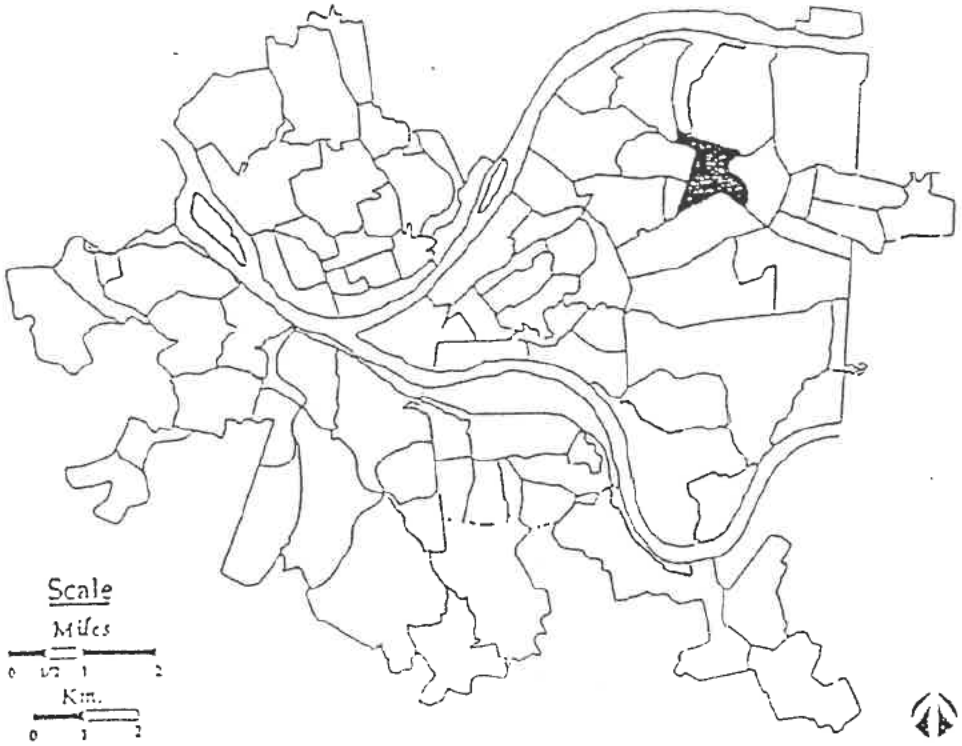
Year	Total	Change	Percent Change	Total Under 18 Yrs.	Percent Under 18 Yrs.
1940	13,754	--	--	2,831	20.6
1950	14,954	1,200	8.7	3,160	21.1
1960	12,005	-2949	-19.7	2,929	24.4
1970	8,647	-3358	-28.0	1,943	22.5
1980	8,741	94	1.1	1,459	16.7
1990	7,973	-768	-8.8	1,430	17.9

MINORITY POPULATION, INCLUDING AFRICAN AMERICAN, ASIAN & PACIFIC ISLANDER, NATIVE AMERICAN, AND "OTHER RACE" POPULATIONS

Minority Pop.	Percent of Total	Change	Percent Change	Minority Under 18 Yrs.	Percent Under 18 Yrs.
1,710	12.4	--	--	330	19.3
1,887	12.6	177	10.4	na	na
2,092	17.4	205	10.9	na	na
1,833	21.2	-259	-12.4	na	na
4,255	48.7	2,422	132.1	na	na
4,848	60.8	593	13.9	1,106	22.8

HOUSING UNITS (HUs)

Year	Total HUs	Change in HUs	Percent Change in HUs
1940	3,975	--	--
1950	4,731	756	19.0
1960	4,824	93	2.0
1970	4,147	-677	-14.0
1980	4,660	513	12.4
1990	4,718	58	1.2



City of Pittsburgh
Department of City Planning, April 1991
1990 data are preliminary; see Introductory Notes.

46. Lincoln-Lemington-Belmar

TOTAL POPULATION

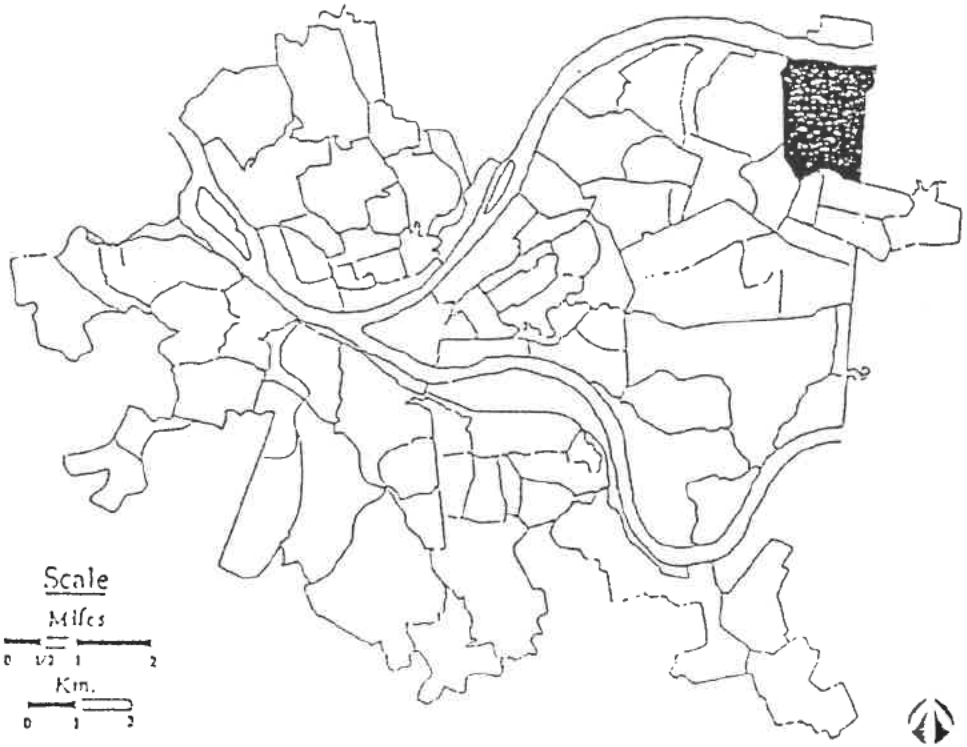
Year	Total	Change	Percent Change	Total Under 18 Yrs.	Percent Under 18 Yrs.
1940	9,591	--	--	2,985	31.1
1950	9,367	-224	-2.3	2,688	28.7
1960	10,475	1,108	11.8	2,995	28.6
1970	9,468	-1007	-9.6	2,910	30.7
1980	8,061	-1407	-14.9	2,125	26.4
1990	6,644	-1417	-17.6	1,538	23.1

MINORITY POPULATION, INCLUDING AFRICAN AMERICAN, ASIAN & PACIFIC ISLANDER, NATIVE AMERICAN, AND "OTHER RACE" POPULATIONS

Minority Pop.	Percent of Total	Change	Percent Change	Minority Under 18 Yrs.	Percent Under 18 Yrs.
924	9.6	--	--	289	31.3
1,209	12.9	285	30.8	na	na
3,237	30.9	2,028	167.7	na	na
6,176	65.2	2,939	90.8	na	na
6,580	81.6	404	6.5	na	na
5,848	88.0	-732	-11.1	1,381	23.6

HOUSING UNITS (HUs)

Year	Total HUs	Change in HUs	Percent Change in HUs
1940	2,322	--	--
1950	2,344	22	0.9
1960	2,643	299	12.8
1970	2,636	-7	-0.3
1980	2,547	-89	-3.4
1990	2,246	-121	-4.8

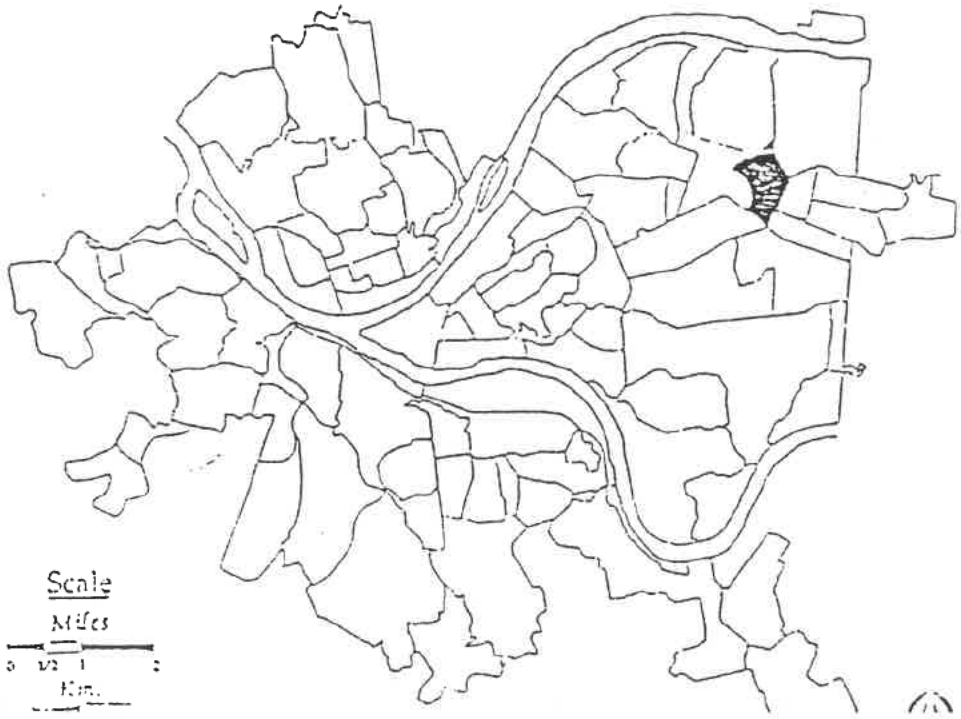


City of Pittsburgh
Department of City Planning, April 1991
1990 data are preliminary; see Introductory Notes.

45. Larimer

Year	TOTAL POPULATION: Total	Change	Percent Change	Total Under 18 Yrs.	Percent Under 18 Yrs.	MINORITY POPULATION, INCLUDING AFRICAN AMERICAN, ASIAN & PACIFIC ISLANDER, NATIVE AMERICAN, AND "OTHER RACE" POPULATIONS: Minority Pop.	Percent of Total	Change	Percent Change	Minority Under 18 Yrs.	Percent Under 18 Yrs.
1940	13,338	--	--	4,203	31.5	4,128	31.0	--	--	1,226	29.7
1950	12,102	-1236	-9.3	3,383	28.0	4,543	37.5	415	10.1	na	na
1960	9,457	-2645	-21.9	2,887	30.5	4,903	51.8	360	7.9	na	na
1970	7,397	-2060	-21.8	2,178	29.4	4,927	66.6	24	0.5	na	na
1980	5,044	-2353	-31.8	1,249	24.8	4,201	83.3	-726	-14.7	na	na
1990	3,992	-1052	-20.9	915	22.9	3,410	85.4	-791	-18.8	857	25.1

Year	HOUSING UNITS (HUs): Total HUs	Change in HUs	Percent Change in HUs
1940	3,114	--	--
1950	3,168	54	1.7
1960	2,938	-230	-7.3
1970	2,942	4	0.1
1980	2,256	-686	-23.3
1990	1,862	-394	-17.5



City of Pittsburgh
Department of City P[illegible]ning, April 199[illegible]

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